

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

BROOKLYN, N. Y., SEPTEMBER 12, 1852.

NO. 45.

TERMS AND MEANS.

The Circular may be obtained WITHOUT MONEY, by application through the mail; or at the office of publication, No. 43 Willow Place, Brooklyn.

Those who choose to pay, may send ONE DOLLAR for a yearly volume.

Price of single copies, when exposed at book-stores, &c., TWO CENTS.

As a FREE press must have other resources than its subscription list, all who are interested in the establishment of such a press, and in the principles of this paper, are invited to co-operate by systematic MONTHLY contributions.

Communications should be addressed to—
"THE CIRCULAR, Brooklyn, N. Y."

S. R. LEONARD & COMPANY, PRINTERS.

Reconciliation of Interests.

The miseries of competition in one form or another, strike the observer at every step. Competition between individuals, between classes, and in all departments of business, is too familiar an evil to require pointing out. But it works most disastrously in a higher sphere, in respect to the great interests which divide the attention of man as a whole. Competition between worldly and spiritual interests, is the constant stumbling-block of those who undertake to serve God. The feeling is, that religious interests are one thing, and worldly interests another; and that all the attention we give to one, must be taken from the other. In this continual clash and din of conflicting interests, men do not feel free to be either religious or worldly. This makes them double-minded and weak, so that they can go about nothing with proper energy.

If we can only discover the true law of harmony which is to regulate all rights and claims, which will reconcile the relations of individuals in society, and the great interests which surround us as men, so putting an end to competition, we shall have attained a most desirable thing. We firmly believe this may be done, and in the case of the differing claims upon our interest, as the religious and the worldly claim, we are prepared to show, we think, the principle of reconciliation.

We may introduce our idea by an illustration. Suppose you have a stream of water from which you wish to fill a series of cisterns. You are to have one below another, in a descending series, from your house to your barn, from your barn to your pasture, &c. You have but one stream of water, and in order to use it for the several cisterns (suppose there are four,) you intend to introduce it into the highest first, and then into the others in succession. Now let these reservoirs be personified, able to express their wants and complaints. They are, to begin with, all empty and want water.

You introduce the stream into the first or highest cistern, and immediately the lower ones begin to complain, and say, 'Why don't you let water into us?' Here comes up competition, assertion of rights and claims. You say to them, 'I shall not allow any competition in this matter; I shall let water into the upper cistern first, and you must wait till you get it by its overflow.' By and by the first is filled, and runs over, and the water begins to enter the second. The lower ones still find fault and complain of being neglected. Irritated and envious, they perhaps attempt to fill themselves from some other source. But you stick to your principle and insist that they must wait till those above them are filled, and receive their supply by the natural overflow. The second one overflows, and the third, and finally they are all filled. Thus they find at last that there is no real competition between them, but only a natural dependence. The second finds that it is for its interest that the first should be filled—the richer and fuller its superior the more it will get itself. This makes an end of all rivalry between them: and so on with the rest.

The principle evolved in this illustration, we

believe is sufficient to regulate all interests. Well understood, it will lead us into the harmony of our relations with God, with ourselves and each other. It indicates the universal law of Harmony.

In applying it, we will let the four cisterns represent the four great departments of human nature—the Spiritual, Moral, Intellectual, and Physical. These are in their nature like the series of cisterns, descending by regular gradation—the Spiritual being on the highest level. This department is concerned in our direct relations to God. The Moral is second, being concerned in the education of our passions and wills, and the guidance of our behavior. The true order is seen in Paul's expression—'Faith that worketh by love.' Faith is spiritual—the law of love is moral. Again, in the two great commandments: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind.' 'This,' said Christ, 'is the first and great commandment; [spiritual;] and the second is like unto it: Thou shalt love thy neighbor as thyself;' [moral]. The third department is the Intellectual—cultivation of the understanding.—This is the necessary auxiliary to morality and spirituality, and the proper antecedent of all outward business. The fourth and lowest department in order, is the Physical, which represents the various material interests.

Now as things are, each of these great interests is in competition with the others.—First, the spiritual department excites the jealousy of the moral; the moral is afraid the spiritual will encroach upon its rights, will be running into antinomianism, and making itself too free. Then again, those who are devoted to spirituality and morality, are very jealous of intellectualism—many of the spiritual sects despise intellectual attainments. This is balanced on the other hand, by the contempt which most of the scientific world has for spirituality. Intellectual pursuits are quite apt to enervate and eat out spiritual and moral interests. Finally, all know the tendency of worldly pursuits, whether of business or pleasure, to crowd upon, and divert attention from the intellectual, moral, and spiritual.

Here are your four cisterns, each quarreling for its separate, exclusive supply. For our part, we are sick of attending to them in this state of competition, or of trying to fill them separately. Then the question is, how shall they be harmonized? Our illustration helps to answer this question. The plain way is to give the whole attention to the highest reservoir first. Let in the whole stream of inspiration there. In doing so, it is customary for the departments below to begin to grumble. They say you must not attend to spirituality exclusively—you must give due attention to morality, to intellectual matters, and business affairs. You are a quadruple being, and you must divide up your stream accordingly; you must, at least, contrive to trickle some of it into your moral, intellectual, and physical cisterns. This is the theory that allows the four interests to stand in competition, and keep up an everlasting quarrel—making each a separate interest, and demanding for each separate attention. But we are bound to answer, No, to all such clamor. Every principle of truth and common sense demands that we give no attention whatever to the moral, intellectual, and physical, until after the spiritual is satisfied. The lower cisterns should wait until the higher one overflows. 'Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, mind, and strength.' When the spiritual, by its own free motion, begins to flow toward morality, then give attention to that department, and disregard as before all inferior claims, until

that interest is satisfied. And when the inspiration of God has progressed through the moral nature, it is proper to direct the whole stream towards intellectualism; and finally to the physical department.

When the process is finished, there will be no competition. Each department finds itself filled from the fullness of one that goes before. We should abandon entirely the idea of laying down separate pipes or filling any of the cisterns with a foreign stream. The lower departments should have confidence in the law of harmony and in God's wisdom—confidence and patience enough to wait until they can be supplied legitimately.

The principle here developed, is a third party principle; and opposed to the wisdom of the world which sets one part of truth to neutralize another. The doctrine of the world, that we must attend to all wisdom at once, is a false one. They call it taking a 'whole view of things;' but it is really setting up one truth against another, so as to neutralize the force of both. The habit of thus striding the fence, though it is the essence of the world's wisdom, is foolishness with God, and will be uprooted. Christ gave no place to it, but called men to single-minded sincerity. 'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.' He went to an extreme in the matter which worldly wisdom cannot approve of without modification. He constantly held up the idea that spiritual interests must be attended to first. He gave the whole stream to the upper cistern, knowing that the others would be filled in due time.

Having presented the subject negatively, showing what the law of harmony is opposed to, we will now attempt to state the more positive principle. We understand that all things are placed in a certain order from God downward, forming a connected series of stages or descents, according to the importance of the object, and each bearing a certain relation to the one below it. Any two of these form a duality; and this relation in all its principles, is the same throughout the series. If we can find out the law of the dual relation in any one case, or in general, we can settle the relations of all the members of the combination. It is the relation between superior and inferior, between God and man, man and woman, parents and children, &c. Every duality consists of the male and female element, or we may call it the primary and secondary. And now what are the true principles to regulate between them? This is the whole problem.

They may be deduced, on one hand, from an examination of the system of *grace* as opposed to *debt*. It is evident that God has determined to hold man to him by grace. He is under no obligations to man; and has taken more pains to establish this point than any other in the Bible. 'By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast,' &c. The proposition is forever settled that man has no claim upon God; that he receives nothing on equal terms, or in the way of debt, but that every thing he receives is the free overflow of God's generosity. Here the true law of the duality is preserved: all benefit proceeding from the superior, and all obligation resting on the inferior. Allow the idea of debt to come in, admit for a moment, that man has any claim against God, and you destroy at once the harmony of the relation.—The obligation would go over to the other side

—the dignity of the parties would be reversed. God would be made the servant of man. The relation between the two, rejects every such idea, and consists only in a system of free grace. This discloses an essential principle of all dual harmony.

An inspection of the law of supply and demand, leads to the same principle. It can be demonstrated that the only way to supply demand, is for supply to have the control. Demand does not know what supply can furnish—it doesn't know what it wants itself. The measure that shall be given, must necessarily be determined by the supplying party. This principle demands that the secondary should be at the mercy of the primary. We should state it as the governing principle of all dualities that the secondary has no rights against the primary—no claims—no demands. It must surrender all these and trust the generosity of its superior. The thing must be settled between them to begin with on this basis. All dualities must be harmonised in the same way that we are reconciled to God—by a system of free grace on one side and absolute dependence on the other. The idea of obligation must go but one way, and that upward. Let us see what grounds there are for faith, on this principle, that all interests will be attended to.

Morality, for instance, may be sure of receiving all possible care from true spirituality. The spiritual, when in a state of fullness, will no more neglect the moral than man will neglect woman, or the mother her child. Morality must be the fruit and offspring of spirituality. To be healthy and true, it must be fed with the life which overflows from the spirit; and there is no danger but that it will be liberally supplied, as soon as that department is filled. There is every ground for faith in the good sense and generosity of its superior. We are equally sure that the moral will take a deep interest in the intellectual. The intellectual need not ask, or present claims, for the life of the moral nature will surely overflow and supply its wants to the fullest extent. Morality is deeply interested in the cultivation of the intellect, and will in no wise neglect it. Meanwhile we are sure that all temporal interests will be attended to. The spiritual and moral and intellectual desire to overflow into the physical. If it is modest and patient, all its wants will be abundantly supplied in the right time. Thus, by a true principle of organization, the stream of inspiration will find its way through the whole series of human interests.

'Concern of Mind.'

God and heaven have manifestly undertaken to build up a true church of believers, in these last days. They see, know, and control all things. Now, assuming that we are members of this true church, it is an insult to God and heaven for us to allow in ourselves 'concern of mind' on any subject. That dispensation is passed; and we should cultivate in our hearts perfect contentment with the ways of God. Each individual member should also cultivate in himself an ambition to play well his part—be all he can be, and do all he can do—in the great work of introducing the kingdom of heaven into the world. He should withdraw sympathy from persons and things around him, so far as it tends to produce discouragement or evil-thinking, and give himself unreservedly to the all-comprehensive business before us. 'Whatever thy hand findeth to do, do it with thy might;' and do not let the ten thousand surrounding temptations divert you from this purpose. We often find ourselves in singular and untried situations—in circumstances which may suggest danger. But instead of fostering in us

the spirit of doubt or timidity, it should stimulate us with great-heartedness, that will abolish all childishness and 'concern of mind,' and gradually accustom us to what we may properly call a "life on the ocean wave."

'Crossing the ocean' is a good illustration of spiritual experience. At first, before I understood fairly what forces were concerned in our situation—before I fully comprehended the working of the elements, and the wisdom which had been brought to match them—it was easy to imagine dangers in every direction. When we came to meet the great waves of the Atlantic, it seemed as though there was not strength enough in the ship to withstand them. Such a heaving and straining, thought I, will certainly break its timbers; but I soon found that there was no danger of the ship's breaking. A great many other useless fears will haunt the ocean-traveler's imagination, till he arrives at the conclusion that with the providence of God and the science of man protecting him, there is no danger. So, let us regard it as a settled principle,—that *when we are in a rational position, and act rationally, no matter what we are doing, God is our Protector, and we are safe.* All appearances that furnish occasions for fretfulness or fear, are mere delusions. We shall gradually learn that this is the character of every thing that threatens to harm those who fear God, on the land, and on the sea, in spiritual things, and in business. On this ground, I exhort every one to *renounce concern of mind forever.*—*Home-Talk.*

THE CIRCULAR.

BROOKLYN, SEPT. 12, 1852.

An Excursion.

We have had the pleasure, this week, in company with a friend, of making an excursion to the *North American Phalanx*, in Monmouth Co., N. J. The distance is about thirty-five miles. Taking the steamboat at 1 o'clock P. M., our route was down the Bay, and through the Narrows, to Sandy Hook, where we had a fine view of the ocean: there, turning to the right, we entered Shrewsbury river, which gradually leads back into the country, and at 4 o'clock we landed at Red Bank, the head of navigation on this stream. From Red Bank, we walked the remaining five miles, to the Phalanx. Our readers will recollect the account of this Association, taken from the *N. Y. Tribune*, and published in *The Circular* of Aug. 1.

We were courteously received by Dr. —, chief of the Domestic Series, and Mr. Sears, the Secretary of the Association, and on the following morning had an opportunity to examine the domestic and labor-saving arrangements, the improvements on the domain, business methods, &c. We saw some interesting resemblances to Utopia life, and some remarkable contrasts. The two Associations have approached the problem of social harmony, from quite opposite directions—they from the material, and we from the religious or spiritual side. We believe they have been successful in their main object of establishing pecuniary independence and the means of self-support. We saw evidence of hard-working enterprise and persevering devotion to the Associative idea.—On the whole the visit was very instructive; and seeing what we conceive to be the defects of that institution, gives us a firmer appreciation of the salvation of Christ, and a new ambition to commend him truly to the world. He has been to us preeminently a *Social Savior*; what the law could not do, and what science and human wisdom could not do, in solving the question of our relations, and introducing peace, a simple committal of ourselves to Jesus Christ has done. We cannot but see that he has led us up 'with a high hand and an outstretched arm' out of the bondage of selfish circumstances; and we long to have our brothers who are yet in captivity, and the whole world of redeemable humanity, turn to him and test him on this point.

On our return, we stopped for an hour at the Ocean House, near Sandy Hook, and stood on the shore of the Atlantic, and heard for the first time the booming roar of the surf as it broke on the beach at our feet. It struck us as the grandest music in nature. And to add to its interest we thought that for uncounted thousands of miles, around all the shores of all the oceans, this same solemn monotone has been sounding from the earliest creation. It seemed the appropriate and unceasing hymn which earth and sea unite in sending up to the Maker and Father of all.

The Open Door.

The more we know of the gospel, the more it is seen to be all contained in the confession of Christ. We choose to be swallowed up in the 'foolishness' of this idea; for it is nothing less than the mighty power and wisdom of God. This simple testimony of Christ, by Paul and the other apostles eighteen hundred years ago, revolutionized the world, and is still sounding above all other sounds. The confession of Christ is the connecting doorway between this world

and heaven; it is one that selfishness and Satan cannot find or pass; but to the lowly spirit, it opens the green pastures of peace, and will prove broad enough to let in the Father, Son, and holy angels, the whole universe of truth and beauty, upon the earth. The search of philanthropists and reformers, of pleasure-seekers, improvement-seekers, and rest-seekers, will end alike, at last, in a confession of Christ. We think the blindness of the world in regard to this subject, is passing away. The spirit which hates the name of Christ, is losing its hold, and there is more freedom to believe and confess the great gift of eternal life, than ever before. The inspiration of this faith is steadily pressing on unbelief, enlarging the place of Christ's name, and giving scope to its almighty power. It will surely go on, until 'the dead shall hear the voice of the Son of God, and they that hear shall live.' Meantime, let us think that from the hearts of all true believers, a united and perpetual confession of Christ is going up. So far as this is the case, his prayer is answered, and God's kingdom come. The editors, printers, and correspondents of this paper, confess Jesus Christ a whole Savior—his presence and ownership in soul, body, and estate. They recognize his sovereignty of the world. They believe in the present active existence of the Primitive church, and confess their union and fellowship with that resurrection Community. They recognize this paper as belonging to the Concentric Convention of the three worlds, and hold it as a medium of their inspiration, for promoting the will of God on earth, as it is done in heaven.

Communism—Whence is It?

To find out the popular meaning of words and their derivation, we consult the Dictionary. Webster disposes of the word Communism, in the following manner:—"Communism—a community of property among all the citizens of a state; a state of things in which there are no individual, or separate rights in property; a new French word, nearly synonymous with agrarianism, socialism, and radicalism." Whatever credit there may be due to the French for coining the word *Communism*, the ideas which are conveyed by it, are by no means original with them. Any one familiar with the early history of the apostolic church, will recognize, in the effusion of the Spirit on the day of Pentecost, the source of the principle which our learned lexicographer regards as of modern invention. And not only were the ideas of communism reduced to a practical demonstration in the Primitive church, nearly two thousand years ago, but the very word (common) from which the term communism is derived, is used in recording their history: 'All that believed were together, and had all things common.' Communism, then, instead of having originated among the French, is as old as Christianity itself, and is the legitimate offspring of the heavenly world. We might go still further back, and trace the essential principle of communism in the organization of the Jewish nation.—The New Testament, however, will be found to be the great depository of radical and practical truth on this subject; and it is from this free depository that all modern reformers, and every variety of socialists, both in the Old and New world, have borrowed or stolen their ideas of reform, under whatever name their theories have been presented to the world. We say they have stolen them, because they refuse to give Christ credit for them, or in any way acknowledge their source.

Christ is the exponent of true Communism. He came into this world as the representative of an existing community in the heavenly state. His communism is implied in the statement, 'I came down from heaven, not to do mine own will, but the will of him that sent me.' Again, 'All mine are thine, and all thine are mine.' At the age of twelve years, we find him denying the claims of private parental affection.—His family platform was thus defined: 'Whosoever doeth the will of my Father in heaven, the same is my mother, and sister, and brother.' The subsequent teachings of the apostolic church, as the record will bear witness, were highly charged with radical community principles. It was 'one Lord, one faith, one baptism; one God, and Father of all, who is above all, and through all, and in you all.'

As Christ's gospel is destined to regenerate the world, so Communism, the outward expression of that gospel, is destined to be the natu-

ral organization of true society, supplanting in its progress and development, every form of selfishness and sin—the deadly bane, which, for six thousand years has poisoned the cup of human happiness. But without this gospel of Communism, as an indwelling, germinating power, one might as well command the soil to bring forth wheat without sowing the seed, as to require man to love his neighbor as himself, or to produce any good thing.

Should Webster ever be revised and corrected, we should recommend something like the following:—"Communism—a community of faith, of property, of households, of affections; a state of things in which there are no individual or separate rights in property of any kind; an old idea, as ancient as divinity itself; and nearly synonymous with the Bible, the Gospel, Salvation from Sin, New Covenant, Redemption," &c. G. C.

Have our readers studied the Platform of a new state of Society, presented in a late Number? We will here insert it again:

THEOCRATIC PLATFORM.

- Sovereignty of Jesus Christ*, dating from his Resurrection, and manifested at his Second Coming.
- Co-sovereignty of the Primitive Church*, raised from the dead at the Second Coming.
- Union with Christ and the Primitive Church*, by faith and love.
- Unity of all Believers*, in this world and in Hades, with the one kingdom in the Heavens.
- Resurrection of the Spirit*, resulting in salvation from sin and selfish habits.
- Resurrection of the Body*, preventing or overcoming disease, renewing youth, and resulting in the abolition of death, and the loosing of the captives in Hades.
- Community of Property* of all kinds, with inspiration for distribution.
- Abandonment of the entire Fashion of the World*—especially marriage, and involuntary propagation.
- Cultivation of Free Love*.
- Dwelling together in Association or Complex Families*.
- Home Churches and Home Schools*.
- Meetings every Evening*.
- Lord's Supper at every Meal*.
- Cultivation of Free Criticism*.
- Horticulture* the leading business for subsistence.
- A Daily Paper* as the gathering point for all separate Associations.

Since publishing the above, a few weeks since, we have recurred to it from time to time, with growing interest, as a massive statement of central facts and principles belonging to the kingdom of God.—The more it is revolved, the more satisfactory it will appear. We observe the breadth and symmetrical wholeness of the truth it represents, extending from the supremacy of the Son of God, down through all worlds, and all interests, to the question of physical subsistence. It presents to view, in one connected sweep, the interests of church and state, society and education, soul and body, and binds them together in a common unity. Jesus Christ is the center and spring of the whole, the resurrection church the first arm in the process, and union with them, the point of effect on the world. Mr. NOYES recommends all who are interested, to study it with a view to trace out the connection that runs through the whole, so that we can take it apart, and treat of any point separately, or reconstruct it, and show the reciprocal harmonies of all the parts. We are sure that no better exercise could be adopted for mental cultivation, or for strengthening our faith, and fitting us for usefulness in the service of the cause.

The Savior of the World.

If we believe that Jesus Christ "is the same yesterday, to-day, and forever," we have only to find out what he was, to know what he is. He has once revealed himself familiarly to men, dwelling among them, and left a genuine representation of his spirit and character in the gospels, which he caused to be written. The history of the Primitive church is also a continued revelation of Christ; so that we have a good deal of material for forming an idea of what he was; and all the true impressions we get apply to his present character. If we conceive of the Jesus that then was, as condescending and compassionate, easy to be entreated, forgiving sin, comforting, and not condemning, he is the same now. If he was a companionable friend of men and women, he is not less so now. If we appreciate his power to cast out devils, and heal diseases, and feed the hungry, when he was on the earth, he has the same power still. If we believe he communicated his spirit to others, inspired his disciples with utterance, boldness, and unquenchable zeal, he can do the same now. If he was able then to give those who received him power to become the sons of God, he is able now; and all the grace and spiritual blessing which was bestowed then, is still in his hands to give, and his heart is still equally good.

The circumstance that he is *invisible* should not affect our faith; because when he was on the earth his personal presence was not necessary to the action of his spirit. He could heal a sick man at a distance by speaking the word only; and he manifested his clairvoyance constantly. But what is more, when he ascended up on high *all power* was given him in heaven and on the earth; and he promised his disciples that they should do greater works than he, *because he went to the Father*—which he fulfilled in their subsequent history. So that we must conceive of his ability as immensely increased, and his disposition not changed, by his personal absence.

The Difficulty in the Way of Believing.

God has proclaimed himself reconciled to man through Jesus Christ. Whoever believes this in his heart, is reconciled to God, and becomes a partaker of the divine life; with all its blessings in this world and the world to come.—It would seem to be a very easy thing to believe this simple fact. But we find that in practice, there is some huge difficulty in the way. Men hear and see and acknowledge the truth of the gospel, and wish and try to believe, but their hearts hold back and they remain unreconciled. What is this difficulty? We may find an answer to this question, by considering the *spiritual* facts in the case. God is reconciled to man, *but he is not reconciled to the devil*. Man in his sinful state is spiritually identified with the devil. 'The whole world lieth in the wicked one.' From these promises it results that the combination of man and the devil, considered as one spiritual mass, is the subject of two opposite spiritual influences from God—one conciliatory and the other condemnatory. God breathes peace and good-will toward one element of the combination, and indignation and wrath toward the other. Now as long as the heart of an individual remains in its primary union with the spirit of the devil, his consciousness and imagination are in the shadow of that frown under which the devil lies. He feels condemned of God. A dreadful chasm seems to separate him from his Maker. The condemnation which he feels is a reality. God does actually frown, and his frown overshadows the sinner. The delusion in the case lies in the imagination which persons in this situation always entertain, that the frown under which they tremble is directed against them personally, whereas it is actually directed against the devil, and God smiles upon them. The difficulty then of believing, is in fact the difficulty of discriminating between one's self and the devil, and recognizing the conciliatory spiritual influence which God breathes toward man in the very midst of the condemnatory influence which he pours on Satan. The act of believing involves a separation of the heart from the spirit of the devil, and this is a sundering of the central fibres of the life.—[REPRINT.]

Bible Notes—No. 3.

Putney, Oct. 10, 1840.

"Having in a readiness to revenge all disobedience, when your obedience is fulfilled."—2 Cor. 10: 6.

Here is the principle of the atonement—a patient waiting, and forbearing with transgressors, until the obedience of the saints is fulfilled. On this principle, in the parable of the tares and the wheat, the angel did not pull up the tares, but suffered both to grow together until the harvest. God often suffers sinners to live on undisturbed in sin, for a reason that they little suspect—viz., that some believer may be perfected through the trial which they are the means of inflicting. Thus while believers learn patience by being in contact with unbelievers, those who are the cause of their trials will eventually be punished.

"I suppose I was not a whit behind the very chiefest apostles." 11: 5.

Paul takes the business of justifying himself, which should have been done by the Corinthians, into his own hands, not from choice, but from the necessity of the case. Others had taken the liberty to imitate him outwardly, (as is evident from the subsequent verses,) and by an appearance of disinterestedness, had in some measure supplanted his place among them, thus compelling him to right himself. There was special need of Paul's reminding them of their obligations to him, as these false apostles were 'transformed into ministers of righteousness,' and would be very likely to 'deceive and beguile unstable souls.'

"Lest I should be exalted above measure through the abundance of the revelations, there was given to

me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 12: 7.

Paul says elsewhere, 'tribulation worketh patience, and patience experience, and experience hope.' God had engaged to keep him from sin; and he gave him this 'thorn in the flesh,' to keep him humble. When Paul saw that the design of God in sending tribulation, was to create in him a demand for a greater supply of Christ's power, he ceased praying for its removal, and gloried in it. If God should give us great manifestations of his love, without tribulation to counterbalance them, we should be puffed up with pride, and thus fall into a snare of the devil. Distress and trials therefore, so far from being hindrances to our progress, are really causes of the demand that must always precede the supply of the power of Christ.

"I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debate, envyings, wrath," &c. Ver 20.

The church at Corinth was probably composed of a heterogeneous mass of undisciplined spirits. Their city was a very corrupt one, and as far as they mingled with the spirits around them, they would of course feel the contaminating influence. That corruptions had found their way into the church, may be learned by the severity of the reproofs administered: yet Paul speaks with perfect confidence in his power over them, for he swayed the scepter of truth. He had no civil authority over them, nothing but the omnipotent power of truth.

Paul reminds them often of the necessity of giving, but he never begs for himself, or for their teachers, but for their own poor brethren and sisters. It is very different from the begging fashion now extant. It is noticeable that he never reminds them to 'support' the gospel, but only to support each other; his disinterestedness was manifest to all.

The main difference between the Primitive church and 'the dispensation of the fullness of times,' may be illustrated by calling that the *deliberative* council, and this the *executive*. The principal object in that dispensation, seemed to be to establish doctrines—sow the seed: the business of this, is practical execution of great and fundamental principles.

[The series of "Home-Talks" (continued in this paper from the *Oleida Circular*.) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.—No. 123.

[Reported for THE CIRCULAR, June 22, 1851.]

FEAR OF CRITICISM.

As we strive after UNITY, which is the source of enthusiasm, and so of all pleasure and profit, we find ourselves continually resisted by a *spirit of reserve*, or what we may call *bashfulness*. It is a deep-seated, chronic obstruction to free communications of all kinds. As much, then, as we desire unity, the source of all good, and condensation of life, which is to abolish death, and perfect us—by so much we should desire to understand how we can effectually remove this obstruction.

The spirit of reserve, or timidity, operates, of course, more particularly towards *superiors*; but I think we shall be able to show that it is a general disease, which affects the whole state of society. It works particularly in the upward direction, inasmuch as criticism is likely to be more discriminating, when it comes from that quarter: but we see it manifested in all directions, and throughout society,—producing separation, and fear one of another. For instance, we are familiar with a variety of such facts as these:—Persons who can play very well on a violin or piano-forte, or sing beautifully, feel embarrassed in undertaking to perform before others, until they become accustomed to it by much rough experience. They endeavor to excuse themselves from doing what they would delight to do alone.

Now what is the difficulty in all such cases? Plainly, it is the *fear of criticism*. The persons concerned would say, they did not wish to perform, because they were fearful they should not please the company. That is a good outside show of the matter—as though they were disinterested, benevolent and even patriotic! But it is not sincere, as is shown by the fact, that they make the same excuse when the company is willing to run all risks, and is anxious to have them perform, even if they do not make the best of music. No: it is not their disinterestedness and benevolence that keeps

them from performance: it is the fear that they shall make blunders—the fear that something will happen that is mortifying to their thin-skinned self-complacency. This is the real difficulty. And it will be readily seen, that this difficulty would be greatly augmented, if individuals were called upon to perform, not merely before an ordinary company, but in the presence of *amateurs*—persons of skill and educated taste in music.

The fact that in proportion as skill and taste is present, embarrassment is increased, demonstrates that the real difficulty in the case is, the *fear of criticism*. And this fear of criticism, every one knows, will entirely disqualify persons from successful performance. That which, in one sense, is insincere—their disparagement of themselves, and professions of not being qualified to entertain others—is made sincere by the fear of criticism. It chills and cramps the faculties, and ensures blunders and unedifying performance, in proportion as it operates.

I understand that this reserve, or fear of criticism, is precisely the thing that keeps persons from conversing freely, and presenting their sentiments on subjects from time to time, and which keeps society in bondage. It disguises itself, as I have said, under the profession of not being able to edify: but this is proved to be a mere excuse. For in this case, as in the one first supposed, society invites the performance, and is willing and anxious to run all risks: and, furthermore, society says to the individual, 'We do not invite you to converse merely for the sake of edifying us, but also to edify yourself,—with a view to your own improvement chiefly, if you please.' Yet the same old excuse comes up—'We can't edify you.' We see, then, it is not disinterested benevolence that prevents people from exercising themselves freely in all forms of improvement.

Now with this clear understanding of the matter, we may fairly say, that if there is any holding back on the part of individuals, from proper freedom in relation to 'every good word and work,' it is from the *fear of criticism*—egotism unwilling to offer itself for inspection and correction, from fear of mortification: it is egotism sheltering itself by inaction, from a little disagreeable rubbing and washing, that would otherwise greatly improve the person's circulation.

Thus you see it is aiming a blow at the root of the evil, to concentrate the power of criticism upon the *fear of criticism*. We have practised criticism until we have acquired considerable skill in it; and we have 'gone the rounds' in regard to specific faults; but what we call the *chill of criticism* still remains. This chill is not the fruit of criticism itself, but is the result of the *fear of criticism*—of that same egotism, and want of simplicity, which under other circumstances produces bashfulness, and makes people withdraw from the open arena of inspection. It is a disease that previously existed in a dormant state, and is now exasperated and brought forth by criticism. So then, we see it remains for criticism to finally attack and destroy the disease, which remains after all specific evils have been consumed in the fire of judgment. If it were true that the chill of criticism is the product of criticism itself, there would be no hope; for though we might cure all other evils, this one would forever remain. But, as we have shown, criticism is not the cause of it; it is only the occasion of its development. Criticism must not be discouraged or driven back, because this disease is imputed to it, but pass upward and onward, to attack the central high place of egotism; and consider that in destroying the *fear of criticism*, it is doing its last and most important work.

As a rational stand-point, upon which you may take ground, and make effectual resistance against the fear of criticism, I will offer the following proposition: *The supposition that your superiors are to be feared more than your inferiors, is the reverse of the truth.* If you assume, in the first place, that your superiors (musical amateurs, if you please to call them)

are well-disposed, benevolent, charitable, free from pettish littleness, then, as rational beings, you should prefer to put your case into their hands rather than submit it to your own inspection, or that of any inferior person. Who troubles you most with criticism—those beneath, or above you? If you desire rest from annoying criticism, by all means look upward. God himself is the best of all refuges—he 'whose eyes are as a flame of fire, who trieth the heart and searcheth the reins:' he is the very person we should prefer to have our cases go before. For in that quarter we find justification, and in no other. There, 'though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool.' In our equals, those who are like ourselves, where we should naturally look for refuge, we find no such generosity. If you look for justification, look upward. In the case of the woman taken in adultery, if she had looked round on her countrymen, persons on a moral level with herself, she would have fared hard; but she did not meet with any disagreeable criticism from Christ. This indicates what an absurd and foolish imagination the whole world live under, and submit to, in the *fear of criticism*.

HOME-TALK—NO. 124.

REPORTED JUNE 23, 1851.

FEAR OF CRITICISM.—SECOND EVENING.

We are living in the *Day of Judgment*; and that operation must go on, and will go on, until its consummation. At the same time, God proposes that we shall meet him, and coöperate with him in it; that his judgment should take effect upon us by our own consent: and that we should make it easy for him, by judging ourselves. Here is the great point on which every thing turns with us; and to get discouraged, and admit that criticism cannot be free in its operation—that there is not good sense and honesty enough in us to stand the fire of judgment, is to beat a retreat on the whole line. I want to bring this subject before all minds in its bearings on the general interest; and if possible have a unanimous vote in all hearts for perseverance, and a thorough consummation of what we have undertaken in the way of criticism.

Criticism is an invention, I might say—one of the inventions of the age, that we have presented to the world. God has called us out of the world, to set it some new fashions; and he has given us wisdom to produce new and useful ways of life. The world has begun to follow our fashion in some things, and we know that ultimately every fashion that is truthful will work its way into the good sense of mankind. Among the rest of our inventions and new fashions is this system of criticism—plain telling of the truth one to another. We have seen the great benefit of it,—have seen that it is indispensable, as a system, to our life and existence in Association. Our system of criticism is the foundation of regulation and order among us, taking the place of laws and constitutions. It is all that we depend upon, of an external nature, to keep people truthful and earnest, industrious and virtuous. It is more especially necessary as the counterpart of our Social Theory, which throws down all barriers, and sets us afloat under circumstances that expose us to a variety of dangers,—such dangers as the world suppose it is impossible for us to sail through without shipwreck. We know it would be impossible, except as this theory has for its counterpart a system of perfect frankness—honest criticism systematized—a present, living power that will root out mischief wherever it arises.

In this view of the indispensable necessity of the system of criticism to the public interest, I ask, is there any individual in the Association so small-hearted, that he is willing to cramp its operation, and give his vote either openly or secretly against it, merely to save himself from a little suffering—suffering that is necessary for his own improvement, not less than the welfare of the Association? Yet this *dread of criticism*, and tendency to be chilled

and depressed by it, leads to this very meanness; and for persons to allow themselves to be abused by a spirit of self-accusation and fear, and seek refuge from the light of heaven, the sincerity of God, is in reality to withdraw themselves from coöperation with the work of God among us—to withdraw their hearts from the great public interest, and spend their life on self.

There is a spirit abroad in the world which insinuates that our system of criticism does not work exactly healthy results—that it produces depression. 'Here are good friends,' it says, 'who cannot stand it; and would it not be better to drop down a little—give half a dose to the feeble ones.' Some persons are very anxious to make a treaty with us in this way. I feel very much like saying to such offers, as I once dreamed of saying to a similar one. I dreamed that Napoleon Bonaparte came to me, and offered me millions of dollars, if I would soften down my testimony on some points—on the point, for instance, 'that he that committeth sin is of the devil,' and not stick so sternly to that truth. I said to him, *Go to perdition with your money!* So in this matter of criticism, it makes no difference what inducements are offered, the public interest demands that we should maintain our post, and give the system of criticism fair play; that we offer ourselves to God to criticise, and be criticised, with a full surrender of all private interests that stand in the way of it.

In proposing to increase the momentum of the machinery of criticism, I do not think of it at all as something distressing and dreadful, but the contrary; it is proposing an *effectual school*, a thorough course of study. There is great satisfaction in going to the bottom of any thing: there is delight in being thorough in any work. There may be superficial enjoyment in going along in an easy way, but it is nothing to be compared with the consciousness of *mastering* things that deserve our attention. Now let us make thorough work, and give God an opportunity to teach us the deepest operations of truth in regard to character: offer ourselves to him to be moulded into the taste of heaven; be willing to suffer all the mortification in the way of discovering our deficiencies, that such a course may require.—This must be done, if we are ever saved. It is only a question of *time* with us. Shall we do it now? Sooner or later, if we ever pass the gates of the New Jerusalem, it will have to be done. Shall we do it now? is the question—I am ready, and it seems to me the whole Association are ready to make a beginning. If there are any who are not prepared, we will not force them into it, but they must let us go on, who believe we are called to it, and are ready for it.

The thing now to be gained, is, an *increased power of discrimination among us*; and this increased power of criticism should not be met with a chill—should not be looked upon as legality. There must be a corresponding increase of intelligence, and appreciation of the truth, that will discard the idea that criticism is legality, and will accept it in its true character, as really a friend. If we can bring about that change, cast out the *fear of judgment*, then we can increase criticism, and there will be no increase of the distressing symptoms that have attended it heretofore, but a great diminution of them.

It is very desirable that we should fully understand that *criticism is not legality*. The principle that 'to him that esteemeth any thing unclean, to him it is unclean,' is at work in this business. If you esteem criticism to be legality, it will be legality; and if you are intelligent enough to receive it as the opposite of legality, it will be so. The true view to take of it, is this: *We are to be guided by the spirit of God.* That is the universal doctrine of our school, and is without limitation. Whatever is not of faith, whatever is not guided by the Spirit, is legality and sin. Assuming that we are to be led by the Spirit, the question arises, *what does the Spirit lead us to?* In what direc-

tion does it lead us? I find in my experience, that the very thing the Spirit leads me to, is criticism. That must necessarily be the first effect of the Spirit in us. The Spirit of truth cannot approach us in any other way.—You say the Spirit comes upon you. How does it come? in the way of exhilaration, producing an effect like a glass of soda? That is its operation on a great many spiritualists. But that kind of spirituality amounts to nothing: it never has saved one soul, and never will.—The spirit of God is serious and practical; and if it comes upon us in the way of *salvation*, it will work in us practically; and one of its practical operations will be to make us honest, and so make us speak the truth; and obedience to the truth is submission to criticism. So we see that criticism is not legality, but the natural operation of the spirit of God upon us.—When and where have we seen the most evidence of spiritual power and wisdom among us? Has it not been in the cases of judgment and criticism? All know that it is in that line of things more than any other, that we have been conscious of the power of God among us.

As I have before said, this system of criticism in its practical operation among us, takes the place of all legal influences.—We get along without any constitution, or by-laws, or any thing of the kind. We have not a document any where, even for our own accommodation, that defines our organization, or tells us who our officers are. We have no elections: nothing to regulate industry: nothing to regulate the sexes: and we need nothing. Why? Because the system of criticism—a living, actual, spiritual power—takes the place of all laws and constitutions. It stands, and excludes legality. God says to us, 'You may have perfect liberty in every direction, if you will let criticism have fair play—make my spirit free among you.' So that, in fact, criticism is the door into perfect liberty: it shows us the way out of all legality. We know it is impossible for persons to live together in peace and harmony, without some regulating force over them. There is no such thing as doing away with legality, unless some superior influence takes its place. And what power can we safely trust in the place of legality? I answer, the Spirit of God; and if that works among us, it will make us first of all, obedient to the truth, so that we shall speak it freely, and admonish one another in love.

Our first exercises of criticism at Putney, were the most severe, in some respects, that we have ever had; and they were also very wholesome, edifying, and fruitful. There was a simplicity, for the time being, that was genial to the Spirit of truth: it was not repulsed by chill and evil-thinking. And all the difficulty there has been on this subject up to this time, is properly but a lover's quarrel. The spirit of judgment and our hearts are to be married. That spirit is our lawful husband; and so far as jealousy has insinuated itself between the parties, it is the imposition of the devil; and in the end the spirit of judgment will be vindicated, and the quarrel will be terminated by a discovery of the devil's imposition. The uniting of the two parties will be the fulfillment of that beautiful prophecy: 'Mercy and truth have met together, righteousness and peace have kissed each other.' (Ps. 85: 10.) The idea in this passage is, that righteousness and peace have been like lovers separated. There is a seeming discord between them. Righteousness is rigorous in its demands, and peace is benevolent. Mercy pleads against suffering, and truth demands it; but the two will come together, after they have quarreled long enough to make a good novel of it. They find out at last, that their quarrel was a misunderstanding—that they were made for each other, and the devil has made the difficulty between them.—Let righteousness preserve its character, and move right on with increasing momentum, and it will convince peace that it is its best friend.

When you sincerely surrender the fear of criticism, that in you which needed most to be criticised, is gone—it is the very virus of the whole disease of sin. Just as soon as you surrender yourself to God and the public interest in this matter, criticism is no longer a life-and-death affair: you will not feel that salvation is at stake, that darkness and the blackness of perdition is before you, and criticism just ready to push you into it. It will be a friendly operation, like telling a person when there is dirt on his face: it will be attention to one another, to help each other to a knowledge of what is good. The love of the truth will overcome the fear of criticism, and make us delight to abandon ourselves to it: to die in it—it is a blessed death. If there is to be a marriage between us and God, it must be by our becoming reconciled to the light; for 'he is light, and in him is no darkness at all.'

Table-Talk, by J. H. N.—No. 31.

March 16, 1852.

It is our duty to steadily deny that the devil has any right to interfere between us and God's creation, and faithfully adhere to the principle, that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." (1 Tim. 4: 4, 5.) This principle extends to all things, to things poisonous as well as healthy. Christ says of those who believe on him, "If they drink any deadly thing, it shall not hurt them." (Mark 16: 18.)

If persons receive injury from food, the evil is not attributable to the food itself, but to satanic agency. When people eat and drink unworthily, "not discerning the Lord's body," they attract a poisonous influence from the evil one. The food has nothing to do in the matter, except to play the part of an external occasion. But it is the policy of Satan in such cases, to divert attention from the real cause of the mischief, (his own intermeddling spirit,) and direct it to the apparent cause, and make it seem that the food is injurious. Who will submit to this imposition? Let us break it up, and realize our right to enjoy God in the bounties of creation.

The apparent connection between food and disease is in all cases a sham: the real difficulty is a spiritual one. To be sure, food may be taken in an injudicious manner, and in improper quantities; but what is the cause of this injudiciousness? It is nothing more nor less than the same evil spirit that would make a quarrel between us and food, and so produce sickness in any circumstances.

Let all satanic influences stand back, and let the spirit of Christ and heaven surround and pervade our food; and then see what will be the results of eating and drinking. We cannot begin to work at the business of eating and drinking artistically, until the ground is cleared of disturbing and obstructing influences. When this is done, we can easily advance to any degree of refinement, and artistic skill. So we will work away at the foundations, remove obstructions, &c., and in the mean time make the best music we can: but let no one rest satisfied, till he realizes that in eating and drinking he is making harmonious music with the great choir of the New Jerusalem!

CORRESPONDENCE.

FROM VIRGINIA.

Shepherdstown, August 30, 1852.

DEAR BRO. BURNHAM:—It is still my purpose, in accordance with our views, to make my family a school of spiritual and intellectual education. I am fully satisfied that it is God's will, and that I shall be fully competent, by the grace of God, to take my position at the head of it. I truly feel and testify, that 'this is the work of God, that we believe on him whom he hath sent.' Christ is given unto us, and in him we have all things; for 'in him are hid all the treasures of wisdom and knowledge.' Having therefore received him thus, let us so walk in him. I have received him as my owner; therefore I cannot be my own servant, much less other men's. I have received him my savior from sin, disease, and death. In short, I acknowledge him the supply of all my wants, and feel assured that I shall never be disappointed in him. How can we then but rejoice, seeing that in Christ we can know no evil: even that which all men call evil, shall work for good to us. We are thus in all things more than conquerors through him that loved us. My whole soul's desire is to become a perfect instrument of the Spirit of truth—cleared of all obstruction, and wholly inspired and possessed by it. This attainment, your visit, I trust, will tend to hasten.

Sept. 3.—I resume my pen this morning, to acknowledge the receipt of another kind epistle from you, and also the Platform of our new state of society. My heart swells with emotions of love towards you, dear brother, and towards all saints with you. I love you all, because you are sincere and faithful lovers of the Lord Jesus Christ. I thank God with all my heart, that he has granted me the great satisfaction to find and to enjoy the fellowship of his saints. Sometimes Satan suggests the idea for a moment,—Now suppose you are mistaken in this people? some things that they hold forth, you do not yet understand. I say to

such suggestions, Begone! I have drank in the spirit of Christ, and the spirit of the apostles, the first Christians; and these people are living embodiments of the same spirit. Reading the scriptures faithfully, gives evidence upon evidence, that God is coming into the world again, because the same faith that the scriptures set forth, is now again having a manifestation in this world. I feel to contend earnestly for the faith once delivered to the saints, looking to Christ as the author and finisher of it. He is faithful, and will give me the right circumstances to develop and increase it. I know there is a charm in the name and confession of Christ, that no devil can withstand. By the confession of Christ I broke the spell of a spiritual impostor from the spirit world; and recently, when I was tried so that I felt like looking for a place to lie down and die, so great was my weakness—for I seemed to have no faith nor strength—and if death would have afforded me any relief I felt as though I would have accepted it—nevertheless, in this great necessity I confessed Christ my strength; and speedily realized his strength in my soul.—Thus three times, in the course of two days, I drove out the adversary by confessing Christ my justification and my strength. I say henceforth to all such lying feelings, you belong to the devil: I disown you; I confess Christ my strength, my health, and my joy. Peace, safety, and perfect contentment, are the proper and true elements of our feelings. Let us praise God for the gift of his Son, and the beauties of holiness manifested through him.

Sept. 4.—I find myself joyful in spirit, and have much fellowship and unity with the church to-night. I feel also that the spirit of faith and victory is here among us. I look forward with strong faith and renewed hope to the prospect of seeing in due time a flourishing little family school in my house. I know that God has his eye on every faithful and sincere movement taken to introduce and establish his kingdom in this world. The reign of sin, misery and death must come to an end before that mighty faith that is coming into the world. Faith in Christ, and the power of his resurrection, will drive out disease, renew youth, and conquer death, the last enemy. I am learning daily to handle the mighty weapon of faith against the powers of darkness and unbelief. I see plainly that that kingdom in which the will of God shall be done on earth as it is in heaven, will be introduced by giving our primary attention, not to proselytizing, but to self-culture, i. e., to the development of true faith and inspiration in us. As a faithful soldier of Christ, I shall not neglect my own spiritual improvement as the best way of edifying others.

We desire much your prayers to God that the spirit of wisdom and revelation may be freely bestowed upon us in our home church. Your brother in the bonds of love, DANIEL LONG.

FROM MARYLAND.

Williamsport, Sept. 6, 1852.

—I feel it my duty to write to you this morning and give a full declaration, of my confidence in Christ, as my Prophet, Priest, and King. He is Lord of the universe, and I acknowledge no other. I confess him in me a perfect Savior from law, sin, and death—from unbelief, doubts, and fears. And on this confession I take my stand—determined by the grace of God to persevere in the way of holiness. I have a great desire for improvement, and solicit your prayers for me that I may prove faithful unto death.

Mr. Burnham's visit to this region, has been a blessing to all who are interested in the doctrine of holiness. I believe he introduced a spirit of improvement among us, that will ultimately lead to happy results, and glorify God through faith in Christ Jesus our Lord; to whom be glory for ever and ever, Amen.

Yours in love. DANIEL LOGAN.

FROM CANADA WEST.

Port Dover, Sept. 3, 1852.

—It affords me exceeding pleasure to write to you again, the time having come round for remitting my mite toward the spread of a free gospel. I most cordially endorse the suggestion of Bro. Holister for sustaining the Circular, as a medium of proclaiming to the world 'the glorious gospel of the blessed God,' and I now enroll myself as one of his required number. When I see the mountains of unbelief and legality that surround the mass of mankind, whose minds are blinded by tradition and the fashion of this world, my heart swells within me to adopt any means of presenting to them that glorious truth which has been so generously given unto us who believe. For unto us, truly, is Christ precious; and we may well apply his words to ourselves; 'freely have we received; freely let us give,'—and say to the world, in the words of Paul, 'We seek not yours but you, and will gladly spend and be spent for you.' I regard the Circular as

the vehicle of carrying to them 'good tidings of great joy,' and observe the providence of God in all its arrangements; and knowing that his word cannot return unto him void, but will have the effect for which it is sent, we will give thanks unto God, 'who always causeth us to triumph in Christ, making manifest the savor of his knowledge by us in every place.' We shall become a sweet savor of Christ: to those who receive us, a savor of life unto life; and to others, of death unto death; for his sheep will hear his voice, and follow him. May we not hope that we shall shortly be enabled to send out our message more frequently, that wherever a child of God is, it may reach him. For we know that they who truly receive this message, in whatever sect or party they are found, will come out, and be separate from the unclean, and be received as sons and daughters of the Lord Almighty. Sincerely do I pray that God may send his special blessing upon the work you are engaged in.

I feel very happy and contented that our heavenly Father permits us to assist even in the service of tables; and to be partakers with you in your spiritual things, knowing that we may have ten thousand instructors in Christ, but not many fathers; and like Bro. H. and others, I will leave no stone unturned, to assist in the 'material aid' department. I beg to enclose \$5. As I have formerly said, I will confine myself to no stated sum, but at all events, I wish you to count me as one of Bro. Holister's company. Accept of my most affectionate love to the household of faith, looking with you, for our union with the Primitive church. Believe me, dear friends, ever yours in the love of Jesus, H. ROSS.

FROM CONNECTICUT.

[The letter from which the following is an extract—beautiful and refreshing for the simplicity of its faith—was not intended for *The Circular*, but was sent to us by friends in Connecticut, to whom it was addressed, accompanied with their benediction—'Blessed are the poor, rich in faith.' We trust there is no objection to its publication.]

Harwinton, August 8, 1852.

—In reply to your letter I can say, that God is doing wonderful things for us; to him be all the glory. We have learned to be content with such things as we have, and to take no thought for the morrow, what we shall eat or drink. I suppose the world around think we are poor and destitute, but we care not what others think. We know of a surety, that God and his Son Jesus Christ, the Primitive church and the saints on earth and in Hades, are our special friends, and with them we have communion. The more we seek fellowship with them, the less we care about carnal things.—We have felt, 'that to be carnally minded is death, but to be spiritually minded is life and peace.'

II—and I, are very happy in our social circle—no jarring, nor discord: perfect harmony pervades the whole house. God has blessed all our affairs—every thing we have undertaken has prospered. We are rather stinted in money matters, but we have all we deserve. God knows what is best for us, and in him we trust. 'He will never leave, nor forsake us.' My heart glows with gratitude to God this morning, for his special goodness to us. Surely goodness and mercy hath followed us all the days of our life: light is bursting forth in every direction. The invisible things of God are clearly seen by faith. Mountains are removing, kingdoms are crumbling, faith increasing, and the veil is being removed—the three worlds are coming together; death and hell must soon give up their dead.

With the blessing of God we are what we are; and we will follow on and will confess Christ in us a Savior from sin, believing he is able to make us wise unto salvation. We say also, we believe he is a savior of the body, as well as the soul. We have had no sickness in our family within a year. My husband and I are growing young. As fast as we drink in the resurrection power of Christ, we are going back to immortal youth.

I am glad to hear that you have *The Circular*. I think it grows more and more interesting; we could hardly live without it, here in this cold, isolated region. I am sorry we cannot give something to help sustain it. I trust we shall before long. We are much interested and pleased with the enthusiasm manifested in the Circular, about Jesus Christ, the candidate for the sovereignty of the world. As both sexes are allowed to vote in this campaign, we will cast in ours, having perfect confidence in him as a wise and a just ruler; and we believe the time is not far distant, when he shall rule king of nations, as he now rules king of saints.

A. DE WOLFE.

Letters Received.

D. Long 2; H. Ross; D. Logan; M. J. Rouser; M. Long; A. Campbell; E. Hitchcock; S. D. Reed.